

the law unto ourselves now renewed, and brightened and even burning within us; this lesson of death was the lesson of the closing life of our departed ruler.

His example, and especially after, by his election, he was our prospective head, and when for one short month he was the ruler of the people, his example calls us to the Bible as the rule of life, and our guide to immortality; to prayer, as the only method by which we can obtain wisdom for life, and for death, and for eternity; to public worship as the great institution by which we may be urged and aided in personal religion; and to a mother's prayers and lessons, cherished in the heart even to a virtuous old age, which passes away on the height to which it is exalted, like the fading twilight of an autumnal evening, rather as the daybreak and morning of a happy eternity.

(Note: Discourse on the Death of Harrison.)

BOSTON RECORDER.

FRIDAY, JULY 2, 1841.

GENERAL ASSOCIATION OF MASSACHUSETTS.

Westfield, Tuesday, June 22, 1841.

The General Association of Massachusetts met this afternoon. They were called to order by Rev. Mr. Knapp, senior pastor of the church in this place, and after receiving and reading the credentials of the delegates, Rev. Dr. Robbins was appointed Moderator, Rev. J. H. Towne, Scribe, and Rev. Mr. Sessions, of Essex, Assistant Scribe. In calling the meeting to order, Rev. Mr. Knapp said the scene before him brought to his mind some solemn recollections, showing the changing state of the church and the world. Thirty-nine years ago, he had the privilege to wait on the General Association at this place; but very few of its members were now present, and most of them had gone to join the general association of prophets and apostles. But he blessed God that he had raised up faithful men to take their place. After the reading of the rules, the Moderator opened the business with prayer, and the several committees were appointed. A letter was read containing a vote of the Mendon Association, declaring their determination to apply for admission into the Association, and they were cordially received by vote, the Moderator remarking that it was a matter of rejoicing that this member was coming into the Union, as it had been of regret that they had not long before. The report of the committee on continuing the correspondence with the General Association of New York, was set down for to-morrow morning; and it was voted to listen to Rev. Mr. Bingham on the subject of missions, half an hour, at ten o'clock.

NAMES OF MEMBERS.

Berkshire Association.—Rev. Tertius S. Clark, Rev. Eben L. Clark.
Hampshire Association.—Rev. Israel G. Rose, Rev. John H. Brisbee.
Hampden Association.—Rev. Samuel Osgood, D. D., Rev. Timothy M. Cooley, D. D.
Franklin Association.—Rev. Horatio Flagg, Rev. Theophilus Packard, Jr.
Brookfield Association.—Rev. James Sanford, Rev. David R. Austin.
Harmony Association.—Rev. Hiram A. Tracy, Rev. John C. Webster.
Worcester Central Association.—Rev. Josiah Clark, Rev. M. G. Pratt.
Worcester North Association.—Rev. Cyrus Mann.
Middlesex Union Association.—Rev. H. Brown, Rev. Levi Brigham.
Middlesex South Association.—Rev. Lavius Hyde, Rev. Jacob Cummings.
Woburn Association.—Rev. Francis Norwood, Rev. Joseph Bennett.
Andover Association.—Rev. John Orcutt.
Essex North Association.—Rev. E. A. Lawrence, Rev. Nathaniel Munroe.
Essex South Association.—Rev. Daniel Mansfield, Rev. Alexander J. Sessions.
Suffolk North Association.—Rev. A. B. Baker, Rev. Joseph H. Towne.
Suffolk South Association.—Rev. Asahel Bigelow, Rev. Silas Aiken.
Norfolk Association.—Rev. Calvin Durfee.
Taunton Association.—Rev. Constantine Blodgett, Rev. Jonathan Crane.
Old Colony Association.—Rev. Thomas Robbins, D. D., Rev. Jacob A. Roberts.
Mendon Association.—Rev. Tertius S. Southworth.
Mass. Missionary Society.—Rev. Brown Emerson, D. D., Rev. J. S. Clark.
Secretary.—Rev. Thomas Snell, D. D.
Pastors, Westfield.—Rev. Isaac Knapp, Rev. Emerson Davis.
General Assembly of Presbyterian Church (Old School).—Rev. Jacob Greene, Rev. Nathaniel S. Prime.
General Association of Connecticut.—Rev. Ansel Nash.
General Association of New-Hampshire.—Rev. C. B. Tracy.
General Convention of Vermont.—Rev. Corbin Kidder.
Evangelical Association of Rhode-Island.—Rev. Benjamin K. Allen.
General Association of New-York.—Rev. Wayne Gridley.
Honorary Members.—Rev. Dana Lamb, Vermont, Rev. E. Parmelee, New-York, Rev. Robert Baird, Europe, Rev. Messrs. Bingham and Tinker, Sandwich Islands, Rev. Alvan Cobb, Taunton.

Wednesday Morning.

Prayer by the Moderator. Rev. Emerson Davis, delegate to the Evangelical Association of Rhode-Island, made his report, and presented the written report of Rev. Martin Moore, delegate to the General Association of Connecticut, who said that the churches planted by Hooker and Davenport, still retain much of the spirit of their founders, and the brethren of both old and new school have labored successfully to build upon their foundations. About half their churches have enjoyed revivals the past year. The brethren do not all see eye to eye—some are wise above what is written, and others do not understand exactly what is written; yet there seemed to be a good degree of harmony in the meeting. Rev. Mr. Storrs of Holliston, also a delegate to the same body, corroborated this report, and said the brethren seemed to be harmonious; and the only question which seemed to agitate them was, as to whether they were harmonious or not.

The Committee of Arrangements reported an addition to the tenth rule, (which requires that all business shall pass through the Committee of Arrangements,) providing that, if any member puts any proposition into their hands, which may have the right of appeal to the body, he may have the right of appeal to the house, which was twice read, and ordered to be read again the following day. [Subsequently, the secretary read a letter, containing resolutions of the Worcester Central Association, complaining that a request of theirs last year, (which appeared to be that some action might be taken upon the subject of slavery,) was smothered in the Committee of Arrangements. Considerable discussion was had on this, and a good deal of dis-

satisfaction expressed, by different members, but no action was taken upon it. On Thursday, the proposed alteration of the tenth rule was adopted, which it is supposed will meet the case presented in this paper.]

Dr. Cooley, and Rev. Messrs. Durfee and Prime, were appointed a committee to consider and report on the address of Rev. Mr. Baird. This committee subsequently reported a resolution highly approving the objects of the Foreign Evangelical Society, and recommending it to the prayers and contributions of the churches.

The Middlesex Union Association were designated to appoint a preacher for the next meeting. Rev. Messrs. Mitchell, of Northampton, E. White, of Southampton, and Joseph B. Condit of South Hadley, were appointed a committee to prepare the next Pastoral Letter.

Rev. Dr. Snell, Chairman of the committee appointed for that purpose at the last meeting, read the Pastoral Letter. The Letter was occupied chiefly, in calling the attention of parents to parental discipline, the practice of Infant Baptism, the teaching of the shorter Catechism, the observance of the Sabbath, and Household worship. It is able and pithy; and comes up as it were a voice from the graves of the fathers, its author being one of the few remaining pastors of the generation now passing away. We sincerely hope it will be read in all the churches, and printed in a tract and widely circulated. We do not recollect ever to have listened to a pastoral letter which gave us so much satisfaction.

Mr. Sessions inquired whether the letter was not objectionable from the fact that it was chiefly occupied with one subject.

Mr. Mann thought this an excellence.

Mr. Nash said, in passing through New-England, he perceived there had of late been a neglect of this subject; and was pleased with the able and impressive manner in which it was here presented.

Mr. Prime thought, as there was a letter every year, it was a good rule to have but one subject presented at a time.

Mr. Davis suggested that the committee of Publication should have copies of the letter struck off separately from the minutes.

Dr. Cooley said the remarks on Infant Baptism were well timed, and he could state facts to show that they were needed.

Rev. Mr. Aiken was appointed second preacher in behalf of Home Missions.

Rev. Dorus Clark, from the Committee appointed at the last meeting to consider the question of continuing correspondence with the General Association of New-York, made an elaborate and interesting report. Since the appointment of the committee, its chairman, Rev. Edwin W. Dwight, had been called to a higher sphere of service. The remainder of the committee had given the delicate subject the best consideration in their power. The report enters into a historical statement of the origin, difficulties, and present state of congregationalism in the state of New-York. They had found evidence that a large number, if not a large majority of the congregational churches in the state of New-York, were originated many years since, by the missionaries of Connecticut and Massachusetts, and formed on the great principles on which these churches are based. The report then goes on to give a history of the origin of each particular association, and a statement of its present condition, with their connection with the Presbyterian church, and its influence upon them. There were several associations and many independent churches, which never agreed to the plan of union. They however enjoyed a good degree of peace, till the recent contest in the Presbyterian church, since which, great efforts have been made to bring them thoroughly under Presbyterian order. The following list of the Associations connected with the General Association of New-York, will show the extent of Congregationalism in that state: Essex Association, 12 churches and 9 ministers; Black River Association, 15 churches and 11 ministers; St. Lawrence Association, 18 churches and 8 ministers; New-York Association, 16 churches and 12 ministers; Oneida Association, 25 churches and 19 ministers; Genesee Association, 17 churches and 10 ministers; Susquehanna River Association, 7 churches and 2 ministers; Association of Western New-York, 19 churches and 12 ministers; churches not associated, 15; ministers, 2; making in all, 144 churches, and 91 ministers.

The committee wish it understood that the General Association of New-York have no connection or communication with the body styled the Central or Evangelical Association. There has also been recently formed another Association, of somewhat similar character, with which they have no fellowship. In many of the districts, there have been powerful revivals, in some of which, the measures to promote them have been judicious, and others not. But, the committee believe the great mass are sound in the faith. In regard to the two cases of irregularity, which have been complained of, the one, in the attempt of the Association of New-York City to sustain Rev. Mr. Martin, at Haverhill, Mass. and the other, the attempt to sustain a minister in the state of New-York and a portion of his church, by a council partly Congregational and partly Presbyterian, after an ecclesiastical council had deposed him; as the committee understand the facts, they have no hesitation in declaring their conviction of the irregularity of the proceedings; but they have no evidence that they have been approved by the General Association of New-York, nor that they have been disavowed. Yet, that body cannot be held responsible; and the committee see no good reason why this body should refuse to correspond with them on this account. They have such confidence in the majority of the ministers connected with the General Association of New-York, as to believe that they will as soon as possible, remedy any evils of this kind that may exist among them. They therefore recommend the continuance of the correspondence.

Mr. Aiken was not pleased with that part of the report which alleged that efforts had been made to reduce these churches to the Presbyterian form. He thought it was a principle with this body not to intermeddle with the difficulties of the Presbyterian church.

Mr. Clark said the committee felt the difficulty, and endeavored, while in faithfulness they told the truth, still to avoid any expressions that might injure the feelings of our Presbyterian friends.

Mr. Lamb, of Vermont, said he should concur with the general recommendation to continue the correspondence. He was acquainted with one of the cases of disorder alluded to; but he did not think it any ground for withholding correspondence, unless it should appear that it was approved by the General Association. He was one of the delegates to that body; and those brethren felt that they were young, and in a forming state, gathering up loose materials. There were some things in their own constitution which they did not approve, and which they were about to alter. They expressed great satisfaction on receiving counsel from their New-England brethren. He thought they would

be very glad of any advice that might be given them; and he would recommend that this body send some of their most experienced men, to give them counsel.

Mr. Lawrence thought the proceedings which had been noticed at Haverhill involved a principle that, if permitted to take its course, would destroy the existence of this body. A new church has been organized, composed mainly of members drawn away from other churches, in fellowship with this body, who have broken their vows, and assumed the right of demanding fellowship from the bodies they have left. After a consideration of the case, and the character of the minister, the confidence of the neighboring churches had been withheld. Notwithstanding this, the New-York city association have, by specific action, sustained him in his disorganizing proceedings; thus breaking up the peace and fellowship of our churches.

Mr. Bisbee said he could bear testimony to the truth of what had been said by Mr. Lamb; and he hoped brethren would carefully distinguish between the New-York City Association and the General Association of New-York. The General Association see and feel that there are, in connection with some of their district associations, some things which they lament, and wish and hope to correct. He thought it would be unreasonable to break away from a correspondence with them on this account. Very likely there might be some things in our district associations which our sister associations would not approve; but should we be satisfied to have them refuse correspondence on this account?

Mr. Kidder, of Vermont, concurred in the general statements of the report, which, from a residence in that section of the country for some time, he believed to be in the main correct. He hoped the report would be adopted.

Mr. Cummings wished the report had been fuller as to the question whether there is an adherence to our doctrinal views.

Mr. Clark said the committee had before them the printed confessions of faith of nearly all the particular associations of the state of New-York; and it was their conviction that they were substantially sound. There have been some professedly Orthodox people from New-England, who had from their confessions too Orthodox for them. Several of their confessions, and particularly those of the Western associations, were written by Dr. Edwards, of Union College.

Mr. Gridley, delegate from the General Association of New-York, proposed to read the articles of faith of that body; but, the association refused to hear them, on the ground of the impropriety of subjecting that body to such necessity. Mr. Gridley said the particular associations were required to assent to this confession before they were admitted, and a local association had applied for admission and been rejected, on the ground that they did not accord with the doctrines here set forth.

Mr. Aiken asked the committee for their authority for the assertion, as contained in the original report, that something had been done to carry over the Congregational churches to Presbyterianism to strengthen the New School interest.

Mr. Clark said it was gathered from various sources. He supposed it was a fact generally admitted in this part of the country. The committee, however, did not intend to cast any censure upon their Presbyterian brethren.

Mr. Parmelee, of Jamestown, N. Y. said that, in the region where he lived, the most perfect friendship prevailed between them and the Presbyterian church. There had been influences against Congregationalism; but they had not been from the Presbyterian church as such, but from individuals. As to the two cases of disorder which had been mentioned, he said the association had appointed a committee at its last meeting to proceed to Unionville, N. Y. and to Haverhill, in order to investigate and ascertain the facts, on the ground, and report at its next meeting, and he was now on this business.

M. Clark said, in answer to the inquiry which had been made, that he had in his possession a letter from a member of a Congregational church in the state of New-York, a distinguished gentleman, who had been a member of Congress, (whose name and residence he mentioned,) which stated that efforts had been made to induce the Congregational churches to become Presbyterian in form.

Rev. J. S. Clark moved that the allusions in the report to the Presbyterian church, which had been objected to, should be stricken out; and it was committed for that purpose. The committee soon after reported the measure, and the report was adopted.

Rev. Mr. Bingham, from the Sandwich Islands now addressed the Association. After a statement of facts, showing the effects of the gospel in the Sandwich Islands, he was proceeding to speak of the obligation to give liberally for the support of the cause, and mentioned as an example, the case of a native member of the church in the Sandwich Islands, who writes in the governor's office, and receives \$10 a month, who gives regularly his dollar at every monthly concert.

The Moderator inquired what he thought of the influence of the American whalers, at the Sandwich Islands; to which he replied that he considered their influence decidedly deleterious, but that it was better now than formerly.

Mr. Cummings inquired how far the Roman Catholics had made an impression upon the natives. Mr. Bingham replied that they had made very considerable impression upon a certain class.

Our mission has for years enjoyed almost the entire confidence of the nation. The missionaries perhaps took advantage of this to draw the cord very tight, and to assert the highest claims of justice, and to cut off every indulgence which came in contact with the claims of the gospel. The Puritanism of the missionaries became irksome to many. They wanted to indulge themselves in a little wine and tobacco and ardent spirits, which the missionaries knew to be destructive to their souls. The Romanists say, "We will show you an easier way—indulgence is quite consistent with Christianity—brandy, wine, and tobacco are good things—these missionaries are false teachers." Thus they lead many into sin; but the impression is not general. Another injurious effect is, the introduction of disputes between the natives themselves, and between the Roman priests and the missionaries. But he was not particularly apprehensive in regard to the true converts. These facts he said showed the necessity of Protestants forestalling the Romanists, by putting the Bible in their hands before the Romanists go among them. He was pained at the fact that the Board are now \$40,000 in debt; and that there is a falling off the present month from the receipts of the corresponding month of last year, of several thousand dollars. If this falling off continues through the months of July and August, it will be \$45,000, which is double what it was last year. To show what aid might be expected from native converts in the propagation of the gospel, he exhibited the first book printed at Oregon, the labor of which was performed by members of his church at the Sandwich Islands, on a press purchased by

their contributions. He maintained that, wherever the gospel is planted on heathen shores, the fruits of it may be turned into capital for the extension of the gospel in other portions of the world.

Dr. Emerson, Dr. Cooley, and Rev. Mr. Kidder of Vermont, were appointed a committee to consider and report on the subject of Sabbath mails. This committee afterwards reported a preamble and resolution, declaring that, believing the Sabbath to be an institution of Divine appointment, they regard with apprehension and alarm, the extensive desecration of that sacred day, and especially the sanction given to such desecration by the government of the United States, in the continued transportation of the Mails, and the continued employment of thousands of people, in works of neither necessity, nor mercy, and would call on all Christians to unite in offering up fervent prayers to God that he would dispose the hearts of those in authority to put a stop to this desecration. The resolution was adopted, and the Moderator directed to transmit a copy of it to the Postmaster General of the United States.

Messrs. E. Davis, Allen, of R. I. and Gridley of New-York, were appointed a Committee to report on the subject of Temperance. They subsequently reported a resolution, expressive of satisfaction and approbation, in respect to the reform among the intemperate and the formation of Juvenile Societies.

The Committee on the next place of meeting reported that it be held within the bounds of the Harmony Association, that association to designate the place, which was adopted. [It is supposed that Westboro' will be the place.]

Afternoon Session.

At two o'clock came on the reading of the narratives of the state of religion from the district associations. The statistics and most of the facts refer to the year ending December 31, 1840.

Berkshire.—32 churches. The 24 church in Windsor has the past year been dismissed to the Hampshire Association. 18 settled pastors. 3 dismissed, and 6 settled, the past year. This association has been visited both in judgment and in mercy. Two of its members, Messrs. Edwin W. Dwight, and J. L. Mills, have gone to receive their reward. Some of the churches have been visited by the Holy Spirit. In Lee, 100 have been added; in Richmond, 20; in Housatonicville, 20. Several others have enjoyed seasons of refreshing. William's College has been blessed to some extent; also, South Hadley. Sabbath schools are on the increase. The cause of Temperance is on the advance in some places, and in others declining. The Monthly Concert is generally observed; and there is a steady increase of interest in the cause of benevolence generally.

Hampshire.—33 churches, 27 pastors, 5 stated supplies—5702 members, 2925 males, 3674 females. Added the past year, 438 by profession, 208 by letter. Removals, by death, dismission, and excommunication, 275. Baptisms 367. Bible Classes and Sabbath schools, more than 6000. During the past year, Rev. Vincent Gould, of Southampton, has been removed by death. There have been three dismissions and two settlements. The 438 new members gathered are principally the fruits of the revivals of the former year. Worldly mindedness prevails in some of the churches, in others there is more than usual solemnity, and spirit of serious inquiry. Ordinances well observed. The Sabbath is desecrated by those not living within our bounds. Amherst College is flourishing; and in Mount Holyoke, an interesting revival is in progress. During the past year, about 20 have indulged hope. Of 113 members, all but four or five are hopelessly subjects of grace. A new building is now erecting there. The cause of benevolence is well sustained, about \$9000 having been contributed to the various objects, during the year. The cause of temperance is advancing in some towns, and stationary in others.

Haverhill.—26 churches, 18 pastors, and 2 others about to be settled. Peace and union prevail. There is an increased attention to the means of grace. Most of the congregations are full and interesting. There have been revivals in several churches. In North Wilbraham, ten have united with the church; in another place, which we did not hear of, 25 have made a profession, 10 of whom erected new family altars, one of them a professed Universalist. West Springfield has again been visited with the Holy Spirit, and between 30 and 40 are believed to have passed from death unto life. Here were two instances of remarkable answers to prayer—one night, immediately after a meeting for prayer in which an unusual spirit of prayer seemed to prevail, there were six cases of hopeful deliverance from the power of sin.

In another instance, a woman residing remotely, was brought under very deep conviction, while prayer was offered in her behalf in this place. In Southwick, there has been an interesting work of grace—20 have been added to the church, and more are indulging hope. In Springfield, 1st. parish, also, there had been some special tokens of the divine favor. A liberal spirit has been awakened for building and repairing meeting houses. Charitable objects are sustained liberally. Maternal Associations are sustained with interest. Monthly Concerts generally observed. The young ladies in Westfield have resolved to obtain a permanent library, for the pastor. In East Granville there is an inept revival. One remarkable case of hopeful deliverance was mentioned. A man of influence, who was not an infidel, nor an immoral man, but who, during a long life, neglected and trifled with the subject of religion, a few weeks since was brought under very serious impressions. He had been for a long time under the influence of disease, but at that time, was better. Within two or three weeks past, he has indulged a trembling hope. He now appears like a little child. This is a remarkable illustration of the powerful influence of Christian mothers. More than twenty years ago, his mother died, a woman of eminent piety. His wife's mother was also an excellent woman, and both had made great efforts for his conversion. When brought under conviction, the admonitions of these mothers, particularly his own, who had been dead for twenty years, came up afresh before him, as a voice from the grave, and exerted great influence, by the blessing of God, in bringing him to a knowledge of the truth.

Franklin.—25 churches, 21 pastors. 2 have stated supplies, and two others, small and feeble, are destitute. During the past year, pastors have been settled over seven churches. In general, there is a faithful attendance on the means of grace. 139 were added to the churches in 1830. In Barnardston, 50 have indulged hope, and 30 have been added to the church—in Shelburne, 21. Cause of temperance is advancing slowly. Benevolent objects well sustained—amount contributed, \$2450, which is \$700 more than the year previous. The Church in Barnardston, which succeeded from the Unitarian church 20 years since, and has been assisted most of that time by the Massachusetts Missionary Society, is now able to sustain itself. The pastor states that there is no adult member of the congregation who is not either a professor, or indulging hope, and very few children.

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Franklin.—25 churches, 21 pastors. 2 have stated supplies, and two others, small and feeble, are destitute. During the past year, pastors have been settled over seven churches. In general, there is a faithful attendance on the means of grace. 139 were added to the churches in 1830. In Barnardston, 50 have indulged hope, and 30 have been added to the church—in Shelburne, 21. Cause of temperance is advancing slowly. Benevolent objects well sustained—amount contributed, \$2450, which is \$700 more than the year previous. The Church in Barnardston, which succeeded from the Unitarian church 20 years since, and has been assisted most of that time by the Massachusetts Missionary Society, is now able to sustain itself. The pastor states that there is no adult member of the congregation who is not either a professor, or indulging hope, and very few children.

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